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# THE DAILY MISSISSIPPIAN

THE STUDENT NEWSPAPER OF THE UNIVERSITY OF MISSISSIPPI SERVING OLE MISS AND OXFORD SINCE 1911  Visit [theDMonline.com](http://theDMonline.com)  @thedm\_news

Well, I don't know what will happen now. **We've got some difficult days ahead.** But it really doesn't matter with me now, because I've been to the mountaintop.

And I don't mind.

Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the promised land. **I may not get there with you.**

**But I want you to know tonight, that we, as a people, will get to the promised land.**

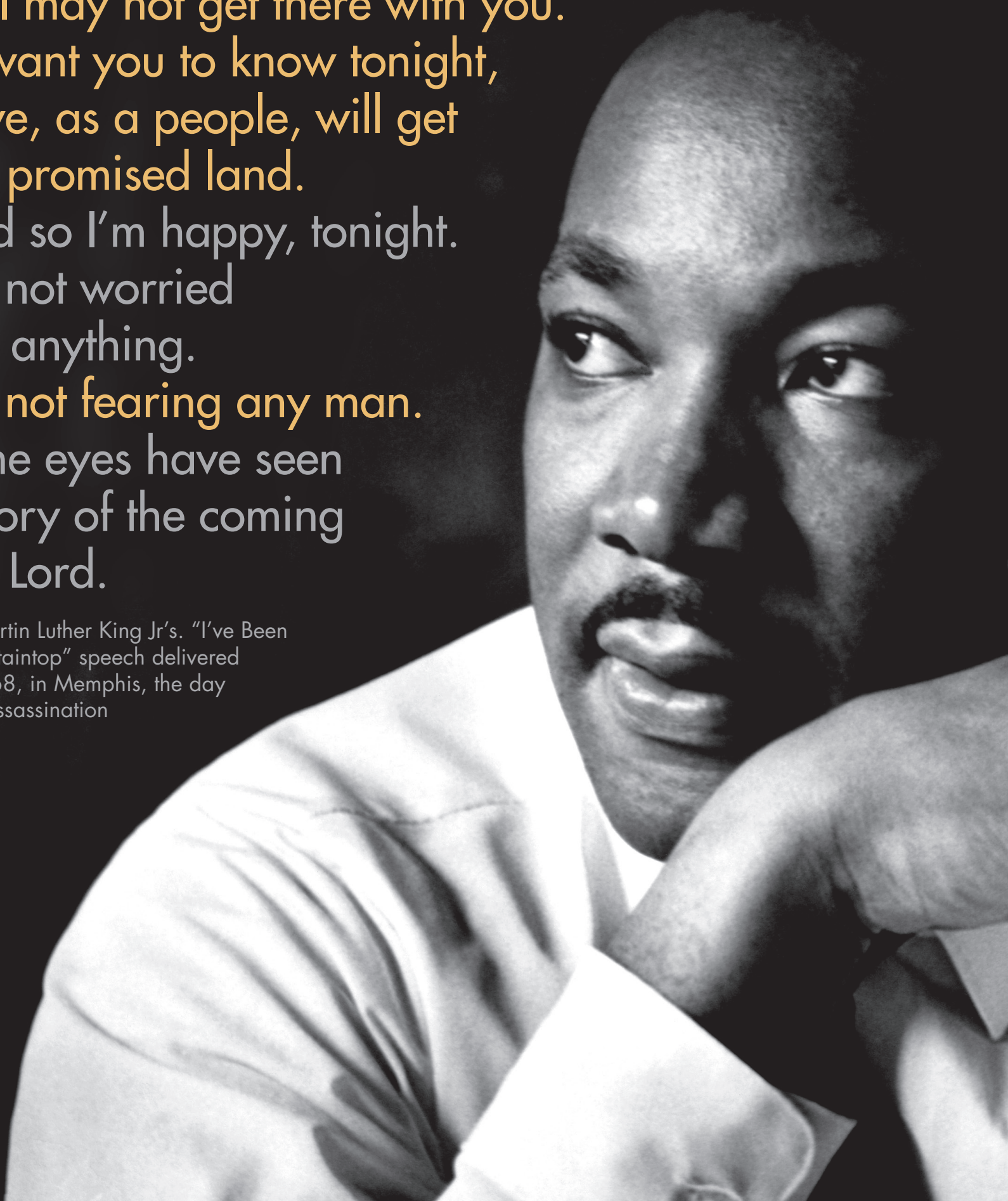
And so I'm happy, tonight.

I'm not worried about anything.

**I'm not fearing any man.**

Mine eyes have seen the glory of the coming of the Lord.

The Rev. Martin Luther King Jr.'s. "I've Been to the Mountaintop" speech delivered April 3, 1968, in Memphis, the day before his assassination





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# A note from the editor



he Daily Mississippian staff has been talking about this special edition commemorating the work and legacy of the Rev. Martin Luther King Jr. since last year. I am proud of the content we've produced, and I hope every reader learns something new and finishes the paper inspired.

It's hard to graduate elementary school without knowing of King and his famous "I Have A Dream" speech. He's a man who has been in all of our lives in some capacity, whether in history textbooks or family memories. Known as a fierce advocate for equality across all spectrums, and always preaching with love rather than hate, King is someone we can all look to today for guidance.

We are not far removed from April 4, 1968, and although tremendous hurdles have been cleared, there is more work to be done.

Living in a time when social media makes it easier than ever for anyone to become an activist, and living on a campus that seems to be a hot spot for racial conversations, we need to continue to look to King's teaching and practices.

The day before his assassination, King gave his "I've Been to the Mountaintop" speech. An excerpt from the speech is featured on today's front page. Less than 100 miles up the road in Memphis, he said, "And also in the human rights revolution, if something isn't done, and done in a hurry, to bring the colored peoples of the world out of their long years of poverty, their long years of hurt and neglect, the whole world is doomed. Now, I'm just happy that God has allowed me to live in this period to see what is unfolding."

I, too, am happy to bear witness to this unfolding, and I hope that, in the future, the pages of The Daily Mississippian will be able to celebrate more activists like King and that, one day, the world will see the same hope for the civil rights movement as he did.

*Lana Ferguson*  
Lana Ferguson, Editor-in-Chief

## COLUMN

# King told us: Labor rights are civil rights



**JAZ BRISACK**  
STAFF COLUMNIST

Fifty years ago, in what would be his final speech, the Rev. Martin Luther King Jr. looked down from the "mountaintop" to tell a mass meeting in Memphis a simple message: Labor rights are civil rights.

The great organizer and orator understood that these two issues were inseparably linked.

The March on Washington was actually called the March on Washington for Jobs and Freedom, and it demanded a national minimum wage of at least \$2 an hour – which, adjusted for inflation, would be nearly \$16.

United Auto Workers President Walter Reuther and King had a close relationship, with Reuther even bailing King out of his Birmingham jail cell.

In 1961, King told an AFL-CIO convention that "the labor-hater and labor-baiter is virtually always a twin-headed creature spewing anti-Negro



PHOTO BY: AP | SAM MELHORN, THE COMMERCIAL APPEAL

The Rev. Martin Luther King Jr. and the Rev. Ralph Abernathy, right, lead a march on behalf of striking Memphis sanitation workers in March 1968. Within a week, King was killed by an assassin at Memphis' Lorraine Motel.

epithets from one mouth and anti-labor propaganda from the other mouth."

In 1968, King had come to Memphis to back up those words by marching to support the city's striking sanitation workers.

The city refused to recognize the workers' union (the American Federation of State, County and Municipal Employees, or AFSCME) and hired non-union strikebreakers, known as scabs, to collect garbage instead. Nevertheless, trash piled up all over the city as support for the strikers grew.

The NAACP and many local ministers began organizing and holding meetings that quickly

grew into rallies and marches.

When the city issued an injunction ordering an end to these protests, the union continued marching anyway and upped the ante by inviting King. Sadly, his death would be the catalyst that forced the city to recognize the union and negotiate with the sanitation workers.

This linking of workers' rights with racial justice is not a one-time occurrence. The fact that the songs of the civil rights movement, from "We Shall Overcome" to "Eyes on the Prize" to "We Shall Not Be Moved," were first sung on union picket lines across the South is no coincidence.

In Louisiana in 1887, 60

black sugarcane workers who had joined the Industrial Workers of the World were slaughtered by vigilantes who snarled that "God Almighty has himself drawn the color line."

In Arkansas and Mississippi, the Southern Tenant Farmers' Union organized and empowered sharecroppers of all races to improve their living conditions (and provided us with many of those songs).

More recently, in the 1970s, civil rights workers in Mississippi helped workers form the Gulf Coast Pulpwood Association and the Poultry Workers' Union, viewing these workers' struggles as inseparable from the broader movement.

And today, in Canton, Nisan workers are fighting the same fight for better conditions and racial equality within their plant.

In view of this history, let's honor the 50th anniversary of King's death by celebrating who he really was – a radical organizer dedicated to improving wages and working conditions by unionizing workers – rather than allowing companies and politicians to co-opt his legacy by erasing the essence of his message.

*Jaz Brisack is a junior general studies major from Oxford.*

## THE DAILY MISSISSIPPIAN

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Letters should include phone and email contact information so that editors can verify authenticity. Letters from students should include grade classification and major; letters from faculty and staff should include title and the college, school or department where the person is employed.



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COLUMN

# In Oxford, a forgotten resistance

*A story of black community and protest in a town defined by its whiteness*



LIAM NIEMAN  
OPINION EDITOR

Whether the images are ones that people recall with nostalgia – pageant queens, all-American football stars and Greek Revival buildings – or those that people try to hide from – young men rioting at James Meredith’s admittance and bullet holes in the Lyceum’s columns – depictions of the University of Mississippi and Oxford during the civil rights era often show a place entirely defined by its oppressive white supremacy.

In many ways, these depictions are accurate. For a long time, Ole Miss, with its nickname deriving from plantation vernacular, existed as a place for the children of Mississippi’s aristocracy to receive their education. As R.L. Nave puts it in a Jackson Free Press article, Ole Miss was “a breeding ground for the South’s moneyed elite.”

The university’s country-club campus, which American Public Media describes as “perhaps the most hallowed symbol of white prestige in Mississippi,” seemed to exist only to build the status of the cheerleaders and student body presidents who would hold positions of power in the state.

But beneath Oxford’s veneer of marble and magnolia, there existed an oft-forgotten resistance.

Meredith’s 1962 integration may have most notably focused the public eye on Oxford, but events following the assassination of the Rev. Martin Luther King Jr. – which took place 50 years ago this week on April 4, 1968 – juxtapose an oppressive campus culture with a subtle resistance.



PHOTO BY: LIAM NIEMAN

These Soul Force newsletters were published from the 1980s to the early 2000s and document Oxford’s local black community while highlighting figures of the national civil rights movement.

UM alumnus Michael McMurray participated in a march from campus to the Burns Methodist Episcopal Church following King’s assassination. According to McMurray, many black students and Oxford residents joined in singing “Ain’t Gonna Let Nobody Turn Me Around” to honor King’s life.

According to the April 8, 1968, edition of The Daily Mississippian, this march ended with a small service on the Square. The Daily Mississippian also reported on a small gathering around the flagpole in the Circle “to protest the fact that the American flag was not being flown,” which resulted in the administration flying the flag at half-staff.

Letters to The DM and editor Jerry Doolittle’s strange decision to publish an editorial written by Pastor Jim Bain of North Oxford Baptist Church that focused on nationwide riots while ignoring the racism that caused King’s assassination show that many white students were far from agreeing with those who marched, but that doesn’t negate that they did.

The events in Oxford that week remarkably found their way into a 1969 Sports Illustrated article by Pat Ryan titled “Once It Was Only Sis-Boom-Bah!” about cheerleading traditions at colleges across the country.

About the march, Ryan writes that “black Ole Miss students ...

marched in a solemn procession up a street where campaigning cheerleaders were promising voters such things as a free supply of Rebel flags,” exposing the poetic dissonance of the campus in the late 1960s.

By the time of the 1968 march, most overt signs of segregation had disappeared from Oxford, but some of its vestiges remained. According to McMurray, in the week after King’s death, Jim Crow finally left, which McMurray believes was sparked by the response to King’s assassination.

At the time, the Wesley Foundation operated a coffeehouse near campus. This was the first voluntarily integrated structure in Oxford and became a space for black and white students to meet in a community that otherwise prevented this from happening.

While the Wesley House was a space for meeting between races, churches such as Burns became sanctuaries and meeting places for Oxford’s black community. Burns, which is now a museum and multicultural center, hosted NAACP meetings and helped organize the march following King’s assassination.

After the parish moved to a new church on Molly Barr Road, Burns-Belfry became a meeting space for the Oxford Development Association and home of its archives.

The ODA, an organization with the goals of promoting

education and making general improvements within Oxford’s black community, was formed in 1970. It hosted yearly events, sponsored scholarships for medical school and published a newsletter called Soul Force.

The issues of Soul Force, many of which are housed at Burns-Belfry, tell a story of Oxford’s black community’s commitment to local issues and of awareness of the historical and geographical scope of the civil rights movement.

Articles detail the lives of figures such as Wayne Johnson, an Oxford-born, Atlanta-trained minister who returned to Oxford in 1969 to help the community that raised him by founding the ODA.

As the June 1996 article explains, Johnson mentored black students in the late 1960s and early 1970s as they navigated the newly integrated campus and organized a carpool “for African-Americans to become part of the political process and use their vote.”

In another piece, published posthumously, ODA president, longtime educator and namesake of an Oxford elementary school Della Davidson tells her “Own True Story.”

Davidson writes of how she found her passion for teaching and received her education at Rust College, Fisk University and Atlanta University.

She taught in Oxford and Taylor for 33 years before becoming principal at Bramlett Elementary a mere 11 years after Oxford’s schools integrated.

“Davidson’s life touched so many people it would be impossible to overestimate her influence. Through her commitment to education, she helped mold the characters of generation after generation,” writes an unnamed contributor in a memorial to her life.

A recurring “Tidbits from the Countryside” section and a calendar of local birthdays speak to how involved the ODA was in Oxford’s tight-knit black community, while a cover urging readers to “Divest Now!” from businesses that support South African apartheid suggests a global scope to the work of this small-town organization.

And today, the work of campus activists is rooted in important local issues, though it resounds across the country.

For example, the work of Tysianna Marino and Dominique Scott, profiled by professor Brian Scott in an article for Parts Unknown, centered on campaigning for the administration to take down the Mississippi state flag on campus. However, this local effort can serve as an example for activists grappling with symbols of the Old South in their own towns.

We should remember what Ole Miss was – a stronghold of white supremacy and the Old South – but recognize and be inspired by what existed underneath that – the hard work of townspeople and students for civil rights in Oxford and beyond.

With the images of our past in mind, we should reject those who rely on remnants of the past and instead work toward the future – the future that those forgotten resisters envisioned.

*Liam Nieman is a sophomore Southern studies major from Mount Gretna, Pennsylvania.*

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# Oxford exhibit shows sanitation workers' struggles

MEGAN SWARTZFAGER  
STAFF WRITER

“Striking Voices,” a photo and video documentary project about the Memphis sanitation workers’ strike in the winter and spring of 1968, is being exhibited in the University of Mississippi Center for the Study of Southern Culture’s Gammill Gallery in Barnard Observatory.

The exhibit, which began late last month, will end with a public talk by journalist Emily Yellin and photographer Darius B. Williams, the creators of the project, at 5:30 p.m. on April 10.

Most people know one thing about the strike: The Rev. Martin Luther King Jr. was in Memphis to lead striking sanitation workers when he was assassinated April 4, 1968. One goal of “Striking Voices” was to shift the focus of the conversation from King’s assassination to the lives and struggles of the sanitation workers and their families.

“I like that instead of just creating a documentary project on the strike, the project focuses on the lives of the 1,300 men who were sanitation workers,” said Becca Walton, associate director for projects for the Center for the Study of Southern Culture. “They have always been a footnote to the story of King’s assassination, and I think Yellin and Williams center their stories in a valuable way.”

The strike began in February 1968 after garbage collectors Echol Cole and Robert Walker were killed by a malfunctioning truck. Frustrated with the city’s refusal to improve working conditions or recognize the sanitation workers’ union,



PHOTO BY: ITALIANA ANDERSON

“Striking Voices: The Portraits and Interviews,” a photo gallery at Barnard Observatory sponsored by the Center for the Study of Southern Culture, features sanitation workers who went on strike in 1968.

a group of 1,300 black men from the Memphis Department of Public Works went on strike.

On April 16, two months into the struggle and almost two weeks after King’s assassination, the union was recognized, and workers were promised better wages. A few months later, the city of Memphis finally followed through with its promises after the union threatened another strike.

Because this narrative of the Memphis sanitation workers’ strike is usually told to give context for King’s assassination, the stories and dignity of the

workers and their families could easily have been lost to history. Yellin and Williams are combating this with “Striking Voices” by telling the stories of the sanitation workers and creating an archive of imagery and video footage that can be used by others.

“Emily and her team combined their videos with archival footage to produce a series (titled ‘1,300 Men: Memphis Strike ‘68’) on the-root.com, but that is just the starting point,” said John Rash, a producer and director with the Southern Documentary Project. “There is an unlimited possibility of

future projects that could utilize and reimagine these photographs and interviews in completely new and unique ways of looking at this story.”

The exhibit provides an intimate view of the workers and their families, allowing viewers to connect with these people who have historically been overlooked.

“The video interviews essentially function as oral histories, while the photographs allow a viewer to spend more time with individuals and families, to look at their expressions and relationships, to see the effects of time in their eyes and fac-

es and to have a much more personal visual dialogue,” Rash said.

Rash and Walton said they hope hosting the “Striking Voices” exhibit on campus will help progress the university’s dialogue on race to a place of understanding and justice. These discussions are especially crucial, Rash said, within the context of the university’s history of racism.

“Of course, it’s important to acknowledge that, while celebrating the lives of these sanitation strikers on our campus, just a few yards away from the gallery in one direction stands a confederate monument and James Meredith in the other,” Rash said. “A public exhibition like ‘Striking Voices’ on our campus is a small reminder that the discussions and attitudes towards race that happen daily in the heart of our campus are not and should not be reflected by the statue that serves as the university’s welcome mat or the institution’s troubled history with race relations and civil rights.”

This exhibit shows that the sanitation workers and their supporters did not stop, even as they faced strong opposition. After a frustrating and heartbreaking struggle, they achieved their goal. “Striking Voices” honors the strikers’ past and present. People today can honor these workers’ mission and its future by listening to their stories and continuing to work toward equality.

“We’ve got to give ourselves to this struggle until the end,” King told strikers on April 3, 1968. “Nothing would be more tragic than to stop at this point in Memphis. We’ve got to see it through.”

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# ‘I Am A Man’ marchers call for progress

TERRENCE JOHNSON  
STAFF WRITER

MEMPHIS — “Our best days are ahead of us,” Memphis Mayor Jim Strickland said Wednesday morning.

Strickland was one of the main speakers at the “I Am a Man” reenactment photo on Beale Street as part of the commemoration of the 50th anniversary of the assassination of the Rev. Martin Luther King Jr. This event honored the legacy, love and loss of King.

The “I Am A Man” march refers to the Memphis sanitation workers’ strike that began Feb. 12, 1968. More than 1,000 African-American workers refused to report to work and demanded higher wages, safer working conditions and recognition of their union. Many carried signs reading, “I Am A Man.”

“When this happened 50 years ago, I wasn’t born,” Memphis resident Alundis Pledge said.

Pledge works in nearby Cordova, Tennessee.

“Being able to say I was here to walk the grounds that Martin Luther King Jr. walked or be places where these historic people paved the way – it means a lot to stand here at that picture,” Pledge said.

Participants met at Eel Etc. on Beale Street. Eel Etc. is a museum that houses rare photos of civil rights activists, black entertainers and historical community figures. Within the shop there are signs, shirts and a photo area with the words “I Am A Man” posted for the public to see.

“Of course, there are still problems today. So, this is showing me where I can pick up and take off,” Pledge said.

Pledge is working to cre-



pared to the \$95,000 accumulated by black families. The median wealth for white families in America is \$134,230 in comparison to the \$11,030 median income of black families.

“Are we really free, economically, if you look at the differences of those that have and those that have not? Makes you wonder if his life was really worth it,” Memphis native Sherryl Crite, who works in public service, said.

Fifty years ago, when King marched for jobs and freedom, the federal minimum wage was \$1.60 per hour. Adjusted for inflation, that would be a base wage of about \$10.55 per hour. The current federal minimum wage is only \$7.25 an hour.

“Now our struggle is for genuine equality, which means economic equality,” said King at a rally for sanitation workers in Memphis on March 18, 1968. “For we know that it isn’t enough to



PHOTOS BY: ARIEL COBBERT

Thousands participate in a reenactment of the 1968 sanitation workers strike in Memphis on Wednesday. The event was held in commemoration of the 50th anniversary of the Rev. Martin Luther King Jr.’s assassination. King was in Memphis to protest after two workers had been killed.

paid to white non-Hispanic men.

“We should not have to scuffle and struggle for equal pay. They have done studies, they have done studies, they have done studies. Pay the folks. I am one of those. Pay us,” Crite said. “We need to put a dent in the poverty that is happening right here in our community.”

Analyses show that 62 percent of the wage gap is directly related to occupational or industry differences, differences in experience and education and factors such as region, unionization and race. However, roughly 38 percent of the gap is unaccounted for. Leading research has determined that factors such as discrimination and bias continue to affect women’s wages.

“Being an African-American female (and) having to try to fight to get equal pay for my counterparts, that’s doing the same thing that I am doing, I shouldn’t have to,” Crite said.

“Being able to say I was here to walk the grounds that Martin Luther King Jr. walked or be places where these historic people paved the way – it means a lot to stand here at that picture.”

-Alundis Pledge, Memphis resident

ate a life that is prosperous enough to support himself and others, much like the sanitation workers of 1968. However, he and many others will have to close an economic disparity gap that has plagued communities of color for years.

White families in the U.S. accumulate a wealth of roughly \$700,000 com-

integrate lunch counters. What does it profit a man to be able to eat at an integrated lunch counter if he doesn’t have enough money to buy a hamburger?”

Among women who hold full-time, year-round jobs in the United States, black women are typically paid 63 cents, and Latinas are paid just 54 cents for every dollar

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PHOTOS BY: ARIEL COBBERT

Thousands of people march to commemorate the 50th anniversary of the assassination of the Rev. Martin Luther King Jr. on Wednesday in Memphis. Many participants held signs that read "I am a man" in honor of the sanitation workers strike in 1968.

# Thousands honor King's legacy in Memphis

**BLAKE ALSUP**

ASSISTANT NEWS EDITOR

**MEMPHIS** — The eyes of the world were on the balcony in front of Room 306 at the Lorraine Motel on Wednesday just as they were 50 years ago when the shot that ended the Rev. Martin Luther King Jr.'s life rang out across America.

Thousands of people gathered at and around the motel, which is now home to the National Civil Rights Museum, where King was assassinated April 4, 1968, to commemorate the 50th anniversary.

The ceremony began with a word from Terri Freeman, president of the National Civil Rights Museum.

"This afternoon, we honor the man who had a faith like no other, who lived for the hope of justice rolling down like the waters and righteousness like a mighty stream," Freeman said. "We celebrate his legacy by committing to answer the question that he posed: Where do we go from here?"

A video recording from former President Barack Obama, who couldn't attend the ceremony in person, played for the audience.

"Because of (King), because

of his glorious words and deeds, because of his hopeful vision and his moral imagination, we found the courage to come as far as we have," Obama said in the video.

The Rev. Jesse Jackson emerged from Room 306 and walked to the podium placed in the spot where he stood alongside King so many years ago.

"My brothers and my sisters, it's a bit difficult standing here again today," Jackson said. "I've been blessed by God to come back here 50 years later. And everytime the scab comes off, the sore is still raw. The blood still oozes."

Jackson recalled the moments before and after King was struck by a bullet and killed.

"But friends, the bad news is he was dead then, but the balcony does not have the last word," Jackson said.

The 105 HBCU (Historically Black Colleges & Universities) Legacy Voices choir performed several times throughout the day, serving as transition between speakers.

Elected officials with ties to Memphis also spoke.

Memphis Mayor Jim Strickland and Shelby County Mayor Mark Luttrell both de-

livered speeches but were met with chants of "no change" from audience members.

The crowd calmed as U.S. Rep Steve Cohen spoke about this day's proximity to the Passover and Easter holidays, comparing King to Moses and Jesus. His speech was followed by applause, but the crowd's mood soon changed as Tennessee Gov. Bill Haslam took the stage.

Haslam was met with boos from the crowd that drowned out his words and ultimately spoke for only one minute before leaving the stage.

The Rev. J. Lawrence Turner, senior pastor of Mississippi Boulevard Christian Church's speech largely focused on the need for people to move forward from the MLK50 event determined to make a change.

"Fifty years later, it would be even more tragic after a week of celebrations, speeches, dinners, luncheons and entertainment that we leave Memphis with a plan to do absolutely nothing," Turner said.

Sister Peace, a Buddhist nun, spoke about King's interaction with Thich Nhat Hanh, the Vietnamese monk whom King nominated for a Nobel Peace Prize in 1967. She said

that when King died, Hanh vowed to redouble his efforts and put all of his energy into building beloved communities.

"Just 60 miles south of here, in Batesville, Mississippi, there's the Magnolia Grove Monastery where the statue of Dr. King stands holding a scroll of the beloved community and it says, 'To build a community that lives in harmony and awareness, that is the most noble task,'" Peace said.

Safi linked his faith with King's message of love and acceptance.

Father Michael Pfleger, senior pastor of the Faith Community of Saint Sabina, delivered a fiery, passionate speech — the last speech of the day.

"Martin Luther King Jr. was uncompromising in his in his charge to subpoena the conscience of America and demand that America stand before the seat of morality and face her hypocrisy and make good on the promises that she put down on paper," Pfleger said.

Pfleger touched on shootings in schools, the Black Lives Matter movement, spoke against the Confederate flag and referenced Don-

ald Trump, saying, "We live in a day where truth has been tucked away in a closet, and hate and supremacy and entitlement has been given a new breath by a president who has made them their friends."

"We may not have been here 50 years ago, but we're here now," Pfleger said. "Don't be an assassin. Continue his legacy."

At 6:01 p.m., Pfleger fell silent.

A lone bell then rang 39 times in honor of King's 39 years spent on Earth. The crowd members stood respectfully and quietly as they listened to the bell toll. At that same time, a commemorative wreath was placed in front of Room 306 by Jackson, Freeman and Pfleger.

A solemn moment of reflection erupted into a jubilant celebration of King's life and memory when Al Green began his soulful jazz rendition of "Precious Lord, Take My Hand," which had been King's last request to musician Ben Branch immediately before he died.

As Green played an encore, the crowd members dispersed, eyes fixed on the next 50 years.





# MLK50

# MLK50

# MLK50



TOP LEFT: The Rev. Jesse Jackson exits the stage in front of the Lorraine Motel on Wednesday after delivering a speech on the importance of continuing the legacy the Rev. Martin Luther King Jr. left on the world during the civil rights movement.

TOP RIGHT: Hundreds of UNITE HERE members march in commemoration of the 50th anniversary of King's assassination on Wednesday

in Memphis.

CENTER: National Civil Rights Museum President Terri Lee Freeman delivers a speech Wednesday on the balcony of the Lorraine Motel in Memphis, where King was shot.

BOTTOM: Shaw Perkins paints a portrait of the Lorraine Motel in Memphis on Wednesday in commemoration of the 50th anniversary of King's assassination.



# VOICES ON CAMPUS

COMPILED BY ITALIANA ANDERSON, EMILY HOFFMAN, KIMBERLY RUSSELL AND JOHN SCOTT



**Donald Cole:** Assistant provost, assistant to the chancellor for multicultural affairs and associate professor of mathematics

**Q: How has King shaped your world?**

A: MLK has been the standard by which my life has been guided. He appealed to my parents as a leader – something that all parents want of their children. Because my parents were fairly religious, MLK’s ministry appealed to them, and consequently, they had high moral expectations of me. MLK was educated and a dynamic speaker, and education was of paramount importance to my family. So when I say that MLK served as a standard, I say so in a literal sense.



**Marvin King:** Associate professor of political science

**Q: Are there goals that MLK had wanted to see fulfilled that still aren’t?**

A: His goals are nowhere near fulfilled. MLK once said, “Let us realize the arc of the moral universe is long, but it bends toward justice.” While laws are race-neutral, moving toward justice, the reality is that political and policy outcomes are nowhere near race-neutral; changing laws doesn’t change people’s attitudes. I imagine MLK would be proud that people still fight for justice, but he would be equally sad that the fight is still such a crushing necessity.

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ACROSS

1 Stadium level  
5 Baseball stats  
9 Hindu prince  
14 Word that can precede war, biotic and climax  
15 Fish-eating eagle  
16 Related on the mother’s side  
17 Pressing need?  
18 Type of ranch  
19 Carpentry tools  
20 Add lurid details to a story, e.g.  
23 Greek letters  
24 Marseille Mrs.  
25 Keats work  
28 To-do lists  
31 Sprechen \_\_\_\_ Deutsch?  
34 Engine  
36 Suffix with ball  
37 Footless animal  
38 In spite of  
42 Oil-rich Islamic theocracy neighboring Iraq  
43 \_\_\_\_ polloi  
44 Spine-tingling  
45 Donkey  
46 Torment

49 Dinghy need  
50 Dig in!  
51 Pops  
53 Haphazard  
60 Evident  
61 On the peak of  
62 “ \_\_\_\_ Tu”: 1974 hit  
63 MetLife competitor  
64 Nerve network  
65 Hot times abroad  
66 Song of joy  
67 Org.  
68 Fix up

DOWN

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2 About, in memos  
3 007’s alma mater  
4 Dishwasher cycle  
5 Sale indicator  
6 Contusion  
7 \_\_\_\_-European  
8 Spotted  
9 Kingdoms  
10 Actress MacDowell  
11 New Orleans music  
12 Suit to \_\_\_\_  
13 Cock and bull  
21 Video game pioneer  
22 Appliance brand  
25 \_\_\_\_ vincit amor

26 Portals  
27 Kett and James  
29 Polite denial  
30 Morse “E”  
31 Hubert’s successor  
32 Ancient region of Asia Minor  
33 Gardener’s tool  
35 Have  
37 Orange drink  
39 \_\_\_\_ Amore  
40 Pig  
41 \_\_\_\_ say more?  
46 Island in the South

China Sea  
47 Foolish persons  
48 Moisten  
50 Minneapolis suburb  
52 Look of disdain  
53 Intestinal sections  
54 \_\_\_\_ Dogg  
55 Irene of “Fame”  
56 Numbered rds.  
57 Commedia dell’ \_\_\_\_  
58 Prepared to drive  
59 Canadian gas brand  
60 Baby food

SOLUTION TO 4.4.2018 PUZZLE												
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	S	E	S	E		D	O	O	M		T	E



**Nekkita Beans:** UM student and Black Student Union president

See TheDMOnline for more perspectives about MLK’s lasting effect within the Ole Miss community and video interviews.

**Q: What did your family tell you about MLK’s assassination?**

A: Members of my family not only marched with Dr. King when he marched through my hometown of Philadelphia, Mississippi, but they were victims and witnesses of cowardly Klansmen riding the streets with bats wrapped in barbed wire. My grandfather, who grew up in the height of the civil rights movement, who witnessed both the rise and assassination of Dr. King, has always reminded me that it is important to have strong beliefs and to remain grounded, no matter what. He always told me that there will be people in the world who will do anything to remove you from your purpose.

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Puzzles by KrazyDad

				1				
	7	4					3	
9	8				5			
1		7	9				8	
		3				1		
	5				1	6		7
			4				2	3
		2				9	4	
				6				

HOW TO PLAY

Complete the grid so that every row, column and 3x3 box contains the numbers 1 through 9 with no repeats.

DIFFICULTY LEVEL  
**SUPER TOUGH**

8	1	7	2	6	3	5	9	4
9	4	9	8	5	1	2	3	7
3	2	5	7	6	4	8	1	9
7	3	6	1	4	8	6	5	2
2	6	1	9	7	5	3	4	8
5	8	4	3	2	9	7	6	1
4	7	2	5	3	9	1	8	6
1	9	3	6	8	2	4	7	5
6	5	8	4	1	7	6	2	3



This week, The Daily Mississippian asked campus members: “Why is it important to remember MLK and his work?”



**Alexis Neely:** President of Lambda Sigma Delta sorority



**Katrina Caldwell:** Vice chancellor for diversity and community engagement



**Malik Pridgeon:** Executive director of Queer People of Color



**Charlie Mitchell:** Associate dean of the Meek School of Journalism and New Media

“My African-American studies minor has really put the legacy of the civil rights movement in perspective. Sure, there were older leaders, but a lot of the activists, like those in the Student Nonviolent Coordinating Committee, were college-age just like me. I still remember my visit to the museum and seeing the very spot where MLK was assassinated. We’ve come far, but we have a lot further to go.”

“Rev. Dr. Martin Luther King Jr. gave us a roadmap to a particular spot on the journey towards justice. He never intended to take us to the final destination – no one group nor one man nor one movement can do that. Celebrating his legacy reminds us that we still have work to do and that each of us has the power and responsibility to help lead and guide us to other places on that roadmap.”

“History is an important teacher because if we fail to learn from it, we repeat our mistakes, which is why I think Rev. King’s legacy should be continually celebrated. This is especially important now because, looking at today’s political climate, we still have a lot to learn.”

History, especially in textbooks, has secularized Dr. King. His passion for justice and against violence was grounded in Scripture, not politics. The Bible was his authority.

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# Man marches 367 miles against poverty, racism

LASHERICA THORNTON  
STAFF WRITER

Traveling 367 miles from Atlanta to Memphis by car would take almost six hours. By bus, it would take almost nine. But on foot, it's taken Terence Lester a month.

Lester marching between the two cities against poverty and in commemoration of the legacy of the Rev. Martin Luther King Jr.

About four and a half years ago, at the age of 30, Lester founded Love Beyond Walls to advocate for individuals experiencing extreme poverty and to provide social services and community to the impoverished and homeless. Located in Atlanta, where Lester was born and raised, the center serves 500 to 1,200 families every month.

Of the many causes for which he could have advocated, Lester said he chose homelessness and poverty because it plagued his own life. As a teenager, he ran away from home and was homeless for almost a year.

Living in poverty and growing up in a dysfunctional household, Lester watched his parents split early, and, consequently, internalized a lot of his feelings and lacked a close bond with his family.

Although he dropped out of school during that time, Les-



PHOTO COURTESY: TERENCE LESTER

Terence Lester walks from Atlanta to Memphis in time for the 50th anniversary of the Rev. Martin Luther King Jr.'s assassination. He reached the Lorraine Motel on Wednesday after marching against poverty for a month.

ter followed the advice and encouragement of a homeless man and went back to school as a fifth-year senior. He calls this period the most embarrassing time of his life.

Fittingly, Lester had this life-altering conversation less than a mile away from his organization's center and in front of the alternative school he once attended.

"He told me one of two things (would happen): I would end up either like him – he was in his late 50s,

homeless – or I could go back and become a leader," Lester said.

After returning to and graduating from high school, Lester earned four degrees: an associate's, a bachelor's and two master's.

"I think, for me, I'm a servant leader, and I wanted to be able to use my education in a way that did not just have me accumulating a bunch of stuff," he said. "You know, everybody's on this pursuit of getting a bigger house, bigger car. I wanted to use my education to impact the lives of those I felt most connected to, which were the people that are suffering."

Lester started his march from the National Center for Civil and Human Rights in Atlanta on March 3 and arrived at the Lorraine Motel in Memphis on Wednesday, the 50th anniversary of King's assassination. By the Friday prior to his arrival, he had walked 28 days straight.

Sick with a cold and on medication from walking through two days of rain, Lester experienced physical tiredness, fatigue and weakness as he

made his way through Mississippi.

As he walked, Lester made mental notes of the poverty he saw. He counted 190 abandoned buildings along the way, "knowing that we have some of the access to eradicate some of the issues that plague people."

While walking through Alabama, Lester was reported to the police five times and had several unpleasant encounters with dogs. Even though Lester walked alone with a spot car following him, such calls would claim that four black men were carrying sticks or that there was a black man who looked suspicious.

To ease racial tensions during the trip, Lester's white friend James Brookshire joined him and walked in unity. When police would approach Lester because of those complaints, Brookshire defused the situation.

"Experiencing that first hand, it makes you think about what perspectives are held by people who don't look like you and why they hold those perspectives," Lester

said. "And then it also speaks to the aspect of – there are people like my friend James – willing to walk on with me and stand against an issue."

Going through Polk County, Georgia, Lester encountered two trucks decorated with Confederate flags, from which riders spat racial slurs and flipped him off.

"It makes me sad; it makes me angry, especially encountering some people that have racial slurs that have that flag. But, then, I have this thought," Lester said. "That many of the people with those flags that might not like the color of skin are also poor, and I'm walking on their behalf as well."

Able to tap into King's idea of love and compassion that supersedes all lovers of hate, Lester recalled how, before King was assassinated, he was in Memphis working for poverty eradication for sanitation workers, speaking to poor people and advocating for people working under poor conditions who had no union representation.

"So, I connect that to the work we stand for, week after week, at Love Beyond Walls back home. We see those stories: people working 40 and 50 hours a week, making minimum wage, but they're not living wages" he said. "We see homeless people struggle to find places to sleep. We see people struggling. One of the ways in which I felt called to elevate those stories was kind of like walk in their shoes, in a sense, and bring attention to the issues."

Lester plans to use footage his videographer took during the walk to create a film about race in America as a piece meant not to divide but to serve as inspiration for people to consider their neighbors, no matter their walks of life.

"I think we're living in a pivotal time, right now, where we need more love and honest conversations at the center of our race relations," he said.

Lester said he thinks silence continues to divide society, so honest conversations are important, and he said that even if there are disagreements, there does not have to be disrespect.

Despite the difficulties of his journey, Lester has already seen positive outcomes. So far, Lester said he's FaceTimed a school, giving high school students the opportunity to ask him questions about poverty. He also said he has seen that some teachers are creating curriculum based on his journey to educate students about poverty.

"We've seen a lot of people being moved to take a stand and act in their own way," Lester said. "This is what it is all about."

## CLASSIFIEDS INFORMATION

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Classified ads must be prepaid. All major credit cards accepted. No refunds on classified ads once published.

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*"Brutus, Cassius, Judas, and Crenutius Cordus: How Shifting Precedents Allowed the Lex Maiestatis to Group Writers with Traitors"*  
Directed by Molly Pasco-Pranger

Thursday, April 5 at 4:00 pm  
Bryant Hall Room 111

The defense is open to the public.

If you require special assistance relating to a disability, please contact Penny Leeton at 662-915-7266.

### SENIOR HONORS THESIS PRESENTATION

Su-Hwan Paul Lee

B.S. IN CHEMISTRY,  
B.G.S. IN GENERAL STUDIES

*"Energetics and Vibrational Signatures of Nucleobase Argyrophilic Interactions"*  
Directed by Gregory Tschumper

Thursday, April 5 at 1:00 pm  
Coulter Hall Room 288

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# Paris-Yates rings bells 39 times for MLK

MADDIE MCGEE  
NEWS EDITOR



PHOTO BY: MARLEE CRAWFORD

The Paris-Yates Chapel Peddle Bell Tower rings 39 times at 6:01 p.m. Wednesday, the time of Rev. Martin Luther King Jr.'s death 50 years ago at age 39.

Fifty years after the Rev. Martin Luther King Jr. was assassinated in Memphis, cities across the nation honored King yesterday by ringing bells 39 times, signifying his age at the time of his death. Ole Miss was one of the many institutions that joined in the moment of respect by ringing the bells of Paris-Yates Chapel at 6:05 p.m. on Wednesday, right around the time that King was shot at the Lorraine Motel in

Memphis. Linda Spargo, special projects coordinator in the chancellor's office and director of Paris-Yates Chapel, rang the bells. In Memphis, a crowd gathered around the Lorraine Motel to honor King during the bell-ringing, with the Rev. Al Green singing "Take My Hand, Precious Lord," the song King requested moments before he was killed. In Atlanta, members of King's family rang the bell together in front of the crypt of King and his wife.

Visit The Daily Mississippian Facebook page to view a live video of the bell ringing. Use #UMissMLK50 on Facebook, Twitter and Instagram to see all social media coverage.

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Han Thuy An Truong  
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### Honors Day Convocation: Thursday, April 5, 2018

7:30 pm, Gertrude C. Ford Center for the Performing Arts

Guest Speaker: John Rimoldi, Professor of Medicinal Chemistry and Environmental Toxicology  
2017 Elsie M. Hood Outstanding Teacher  
The University of Mississippi



*"From this balcony, we decided we would not let one bullet kill a movement."*

-The Rev. Jesse Jackson, in a speech Wednesday on the balcony of the Lorraine Motel

